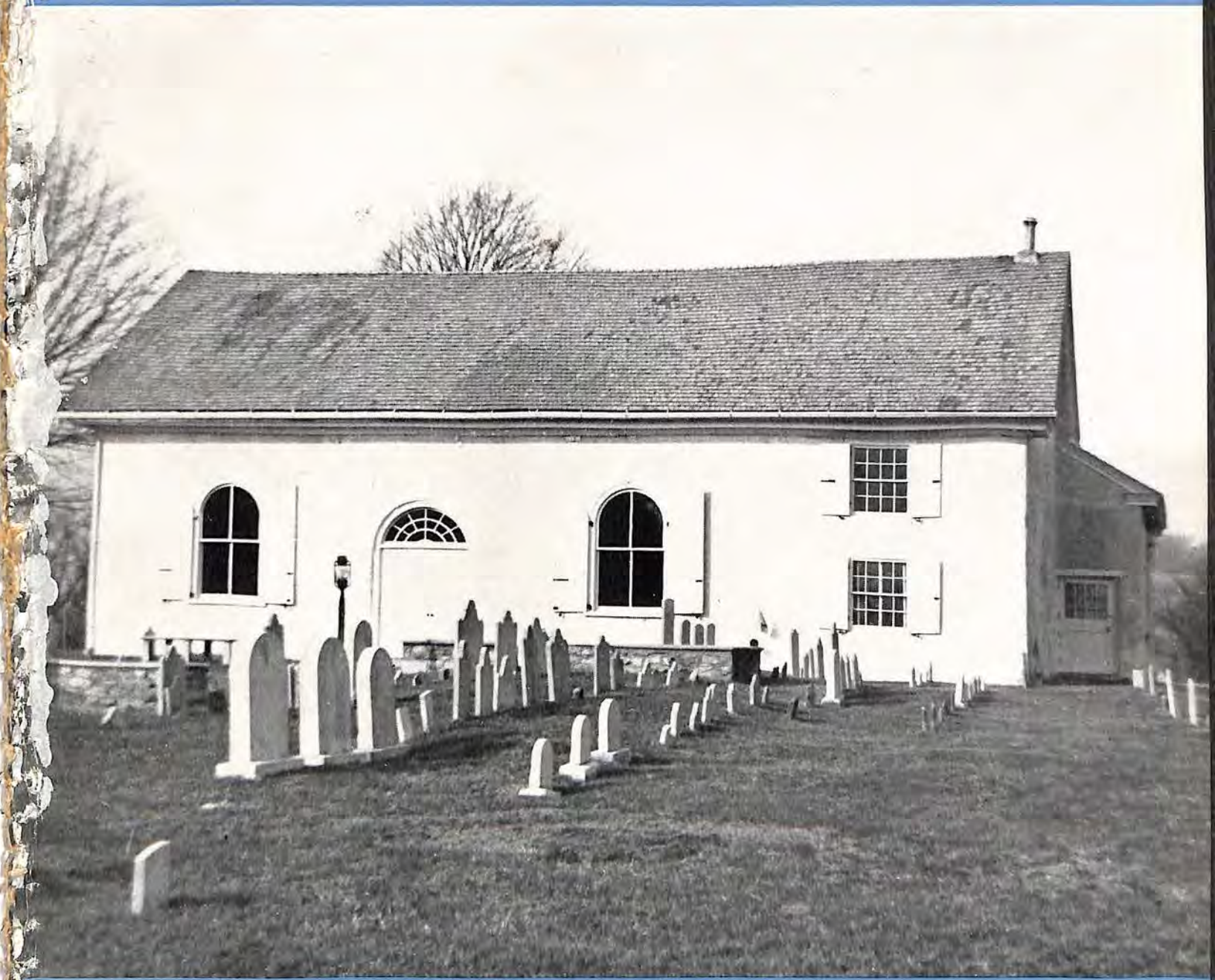
The Church News

Diocese of Pennsylvania

Vol. XXXIII No. 7 PHILADELPHIA, PA. APRIL, 1944



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The Rev. J. Jarden Guenther, Minister-in-Charge

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SUNDAY SERVICES: 9 A. M., Holy Communion; 11 A. M., Morning Prayer and Address; 4 P. M., Evening Prayer and Sermon.

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★

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Contributions for the maintenance and enrichment of the services and special pecuniary gifts for the extension of the Cathedral, will be gratefully received. Checks should be drawn to the "CATHEDRAL CHURCH OF CHRIST, L. B. Runk, Treasurer," and sent to Mr. Runk at 1400 Morris Building, 1421 Chestnut Street, Philadelphia.

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The Art of Living

By The Rev. Philip J. Steinmetz, S.T.D.
Rector, St. Paul's Church, Elkins Park, Pa.

A number of years ago a man said to me: "Doctor, you know that by the time a man learns how to live it is time to die, and by the time you know how to get the most out of life, the most of life is over." That is the sort of remark that makes one think. So I thought! And I came to the conclusion that the reason for such a statement must be that the one who made it must have failed to discover early in life what life at its best should be. There must be many individuals who are in this group. In what other way could we explain the general sense of frustration and defeat, of disillusionment, disappointment and, at times, despair.

I came to the conviction that it must be a matter of a proper conception of life, a sound and wholesome philosophy. A good many people are scared by the word "philosophy." It sounds high-brow, visionary, not in the common run of affairs. And yet, whether we realize it or not, each one of us has a philosophy. If ours is fallacious, unsatisfying, we shall inevitably come to the same appraisal of life as that to which I have referred. Let us consider three views that belong in the category of the fallacious or inadequate. They are common enough, even popular; but they all bring us in the end to a cul de sac, a blind alley, a dead end.

There is a fact to be noted in this connection: we do not need to ask anyone what their philosophy is. Listen to them; they will inevitably disclose the "big idea" by which they are controlled. It is like the woman who asked her family physician what she could do about her husband's seasickness, a malady which always afflicted him on their voyages. The doctor replied: "There is nothing you can do about it; let him alone, he will do it!" Let people alone and they will indicate what their view of life is.

The first sample is indicated in the story of the woman who said to her husband: "My dear, the maid has broken some dishes today; what shall I do?" He answered: "Make her pay for them; take it out of her wages." And then the wife, indicating the big idea in her mind, asked: "Would you add a little profit?" That is a philosophy! And a popular one. "A little profit," as a criterion by which the transactions of the day, the living of the passing hours, is to be measured. Well, life has its financial side, of course. Clergymen know that as well as the laity. I heard of a certain parish, not in the Diocese of Pennsylvania (!), where a member of the vestry remarked that if the Lord would keep their rector humble, the vestry would see that he was kept poor! But whether clergyman or layman, he who conceives of life in terms of monetary profit, financial gain, wholly and solely, is headed toward the conclusion that life has not been worth while.

A second sample: Two hoboes were talking, and one of them said to the other: "Bill, the place for us to live is in the tropics; you do not have to work there, your food grows on the trees." "Well," rejoined his buddy, "you'd have to reach up and pick it, wouldn't you?" That's a philosophy! And a popular one. A conception of life as a prolonged vacation. Nothing to do and all day to do it. No effort, freedom from responsibility, inertia, years and years of indolence. I am not thinking exclusively of the WPA. Although an illustration of this is in the story of the bridge game where one of the foursome was a WPA worker. Someone led a spade, and he leaned on it! Action and inaction alike disclose our philosophy. Of course, life has its times of recreation, of leisure. But these should be times for REcreation. These are the blessed opportunities for doing that for which we do not have time when the pressure of duties is upon us. Here is the chance to read the books which we have always intended to read, to store our memories with worth-while material from the best thoughts that are available, to explore the areas from which we are debarred ordinarily by our books of appointments and engagements. But to think of life wholly and solely in terms of inanition is to commit ourselves to an inevitable conclusion that "all is vanity." You have heard the definition of "college bred"? A four years' loaf made out of father's dough! That's a philosophy!

The third type is represented in the story of the negro who was in jail and when a pal came to visit him asked him how long he would be there. The reply was: "Two weeks." And why was he there? For killing his wife. "Two weeks, man, for killing for wife?" "Yes," responded the prisoner, "two weeks; and then I gets HUNG!" Haven't you seen people with an expression on their faces which indicates that they live as though they expected to be hung in a couple of weeks? I mean even unmarried people! Well, life has phases which appear to us to indicate that we are imprisoned. There are bars and hindrances, hurdles, oppositions, menacing conditions, aplenty at times. If we surrender to these we may well feel that life is a sentence, that we are doing time; that we may even be hung in a couple of weeks. But if these are faced as challenges, as tests of our courage and endurance, they may often become stepping stones to higher things. You recall the story of the man who was describing an encounter he had with another man: "He got me down, put his knees upon my chest and sunk his fingers into my throat,—and there I held him!" And THAT'S my philosophy!

(To be continued in a later issue.)

The Church News

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Editor-in-Chief
REV. GEORGE COPELAND

Business Manager and Advertising Director
EDYTH BENNETT DEAKYNE

Publicity Chairman
REV. EDMUND H. CARHART

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Churchwoman's Club

1919 Walnut Street

Musical Tea
Tuesday, April 18th. 4 P. M. Club House.

Annual Service
Holy Trinity. Tuesday, April 25th. 7:45 P. M.

Card Party
Wednesday, April 26th. $2.00 per table. For details call Mrs. Walter Carr.

The Church News

OBJECT *1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.*

Vol. XXXIII **APRIL, 1944** **No. 7**

Contents and Comments

Pictures—How many of our readers would like a beautiful colored picture of Bishop Hart in his episcopal robes? We believe every parish should have one in its vestry-room; and also in its parish house, where the children may learn to know the head of our Church.

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Prayer Tests—There is a church in this locality that has a day of prayer every week, when all the women who have sons in the armed service spend the whole day in church praying for their boys. They say that not one has yet been wounded. Is this a fair test of prayer?

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Ugly Churches—A college dean is reported to have remarked after a fire in one of their ugly buildings that the professor who discovered it lost his head and put it out. We don't want to encourage arson, but there are a few churches in this diocese like that.

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Names—Every month the Rev. H. S. Paynter collects a column or two of interesting bits of news called "In the Diocese." Did you read why St. Clement's is called St. Clement's? And do you know why St. Giles' was given that name? It wasn't an accident like St. Clement's. Ask your rector.

—

Boys—The lay members of churches seldom know how hard their pastors work to keep boys in church. It is often the hardest job they have. A variety of methods are used: some find a Boy Choir or an Acolytes Guild helps, or a Servers Guild, or an Ushers Association, or a Junior Brotherhood. We know an Episcopal Church which has two cross-bearers and two flag-bearers in the procession every Sunday, besides as many servers as can be crowded into the chancel. All work upon the theory that if you want to hold a boy you must give him something to do. A few specific instances are included in the column "In the Diocese."

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And Girls—One of the latest things in Church School technique is mixed classes. Some more "progressive" Methodist schools have boys and girls in every class. We are waiting to see the results. Meanwhile our schools continue to grow smaller. See Rev. Wesley Twelves' discouraging figures in this issue. What are we going to do about it?

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Busy—"Amazing" is the only word we can think of to apply to the Rev. James M. Niblo, D.D., Rector of St. John's Church, Norristown. Look at this partial record of the official acts of himself and his curate in 1943. He held 312 Sunday services and 1117 week-day services. That looks like enough to keep a dozen men busy. But the half has not been told; for, in addi-

(Turn to Page 10)

✝ Easter Greetings

TO THOSE IN THE ARMED FORCES

THE Easter message is not concerned primarily with the survival of human personality. Its primary concern is not even with the difference between Everlasting life and Eternal life. Its primary concern is with the method by which we attain Eternal life. Eternal life is not a prize that is given for having endured suffering. It is something that is won out of the very heart of suffering itself and can be won only through suffering.

It is hard for us to realize how powerful and pervasive is the disillusionment and cynicism which now threatens all people. I would not underestimate it. But Easter assures us that the failures of Christlike effort are not final. Every defeat of love is but a milestone on the way, not the end of the road.

Great living is based upon a great faith. If you build life on the Easter faith, you, who have known the meaning of discipline and have gone through great suffering, will be able to lead us in working more earnestly and fearlessly for the extension of Christ's kingdom.

May the Easter faith be yours and may you not forget.

Faithfully your bishop,

Oliver J. Hart

I have appointed a Diocesan Committee to promote the study of World Order. Interest among our people is growing rapidly. I should like to have any suggestions that you would be willing to make. Please send them to the Diocesan War Commission. 202 South 19th Street, Philadelphia 3, Pa.

The Bishop's Easter Message

I asked Lt. John Quincy Martin, Chaplain USNR, U. S. S. LaSalle, care of Fleet Postmaster, San Francisco, California, to write an Easter message to the men in the service. Chaplain Martin, who is Rector of Calvary Church, West Philadelphia, has seen a great deal of action in the Pacific. I am taking the liberty of using his message as my own to the Diocese at this season of the year. His message is as follows:

"The Scriptures are filled with the records of God's dealing with man, and man's dealings with God, all of which irrefutably point to the fact of Immortality.

"The life of a parish priest is filled with an increasing number of experiences, both with the faithful of the Church and those whom the Church has failed to reach, who as they pass into the Greater Life in the Nearer Presence of Christ give witness to Eternal Life.

"The chaplain before, during and after battle is privileged to have an insight into the 'Great Beyond' far in excess of his own academic certainty and parochial experience:

"To the sailor who doesn't know much about Jesus and isn't interested much, at first, in receiving instruction, but who wants Baptism, because somehow vaguely he has become aware that Christianity offers the only help to face death—Jesus is Immortality.

"To myself 'hitting the deck' time and again into a squirming mass of humanity, while enemy shells burst around and on the ship, and getting up and knowing that by all my human instincts I ought to be filled with fear and yet having none (I wondered about it then hastily and much since, but to the Christian nothing in the long run, no matter how unworthy he be, can hurt)—Jesus is Immortality.

"To the dying Marine, shot through the mouth, who could hear, yet not talk; smiling his thanks with eyes and squeezing my hand, as I ministered to him as best I could, I know—Jesus is Immortality.

"To the lad hopelessly wounded, with all hope gone, yet saved by blood plasma and sulpha in spite of his innumerable wounds, to whom I was privileged to administer the Blessed Sacrament, and who wrote home: 'Mom, your prayers surely helped, 'cause I thought I was dead,' and who later told me in his halting way that 'Communion would have helped me die, even as it helped me live'—Jesus is Immortality.

"To all the fearful, hesitant and groping who come to the chaplains because they are, as they frankly admit at times, afraid—Jesus can become Immortality.

"Easter reminds us of the fact of Eternal Life, but let us remember that Eternal Life can be for all through the Risen Christ, if all Christians so witness to Him as to cause all people everywhere to see that—JESUS IS IMMORTALITY."

With best wishes to all in the Diocese for a blessed Easter.

Faithfully your Bishop,

Oliver J. Hart

He Hath Triumphed Gloriously!

By The Rev. Edgar F. Salmon, *Rector, Church of the Holy Trinity*

The religion of the Old Testament, like the religions of the New Testament, is based on historic events. The historic event on which the religion of the Old Testament was based was the deliverance of the people of Israel from the cruel bondage of Egypt. The pivotal experience in that deliverance was the crossing of the Red Sea. Before the crossing of that sea, the message of Moses was passed along the ranks of the people, "Stand still and see the salvation of God." After crossing the Red Sea, Moses and the people sang a song of thanksgiving for their deliverance and redemption, the opening words of which were, "He hath triumphed gloriously."

During Holy Week we have watched the drama of our Lord's passion—what a drama it was! We have stood by and we have seen the salvation of God. And now, at Easter, on this queen of festivals, we sing our songs of deliverance and redemption: "He hath triumphed gloriously."

Let us recall the conflict. The Son of God met the devil on his own ground, met every weapon that could be forged in Hell and broke it, met everything which cowardice, cruelty, hatred, envy and treachery could devise. Physical scourging, exhaustion, crucifixion—mental and spiritual agony—all were endured for His love of mankind. It was for the joy that was set before Him, the joy of winning our love and devotion, that He endured the cross, despising the shame.

Let us notice the effect on His apostles and disciples. At our Saviour's arrest in the garden, the disciples fled. St. Peter lingered for a while and then three times denied Him. The cross was the loss of everything for which they had hoped. They "thought that this had been He who should have redeemed Israel," but their hope was crushed by cruel fact. It would be hard to find a more disappointed, disillusioned, discouraged group of men than the apostles at that time.

But in a short time there is an amazing change, not in one or two enthusiasts, but in great numbers of men and women. Their erstwhile despondency is changed to radiant confidence. The messiahship of Jesus which seemed so conclusively disproved is triumphantly proclaimed. The cross on which Jesus had died is held aloft in triumph, and the central fact of their preaching is the fact that had so miserably dejected them, "Jesus and Him crucified."

Nothing can stop them. St. Peter is crucified head downwards, St. Bartholomew is flayed alive, St. James is beaten to death with clubs, St. Paul is executed, St. Ignatius is torn to pieces by lions, and women martyrs like Perpetua and Felicitas are thrown into the arena. It made no difference. Tertullian said, "Your persecutions are but a lure to us, for every Christian killed today there are ten to stand in his place tomorrow. The blood of the martyrs is the seed of the church."

No wonder the unbelieving Emperor Julian when he came to die, and found the cross everywhere, and everywhere triumphant, cried on his deathbed, "Oh Galilean, Thou hast conquered!"

Plan Now for a Vacation Church School In Your Parish

Department of Christian Education

This year, as never before, there is a definite need for Vacation Church Schools in our diocese. What with many fathers serving in the Armed Forces of our country and a number of mothers working in war industries or engaged in numerous other activities, children are receiving less attention and supervision from the home than would be the case in so-called "normal" times. Will your church sit idly by and allow youngsters of your community to "run the streets" looking for something to do, and finding it in some unhealthy outlet, without accepting some responsibility for their welfare?

We in the Church talk much about the peace that is to follow this war. Who are the ones upon whom the keeping of such a peace as we hope and pray we shall win will depend ultimately? Certainly it will not be those who make the peace, but the young people of today and those of succeeding generations are the ones upon whom the responsibility rests. The Church can and must help them to meet their responsibility in a Christian way. Such factors as the various philosophies that are opposed to Christ's teachings and parental indifference are great obstacles to the program of the Church, but that is all the more reason why we must seek and use every opportunity to further the cause of Christ.

Bishop Hart has asked us to be thinking and planning about the kind of churches to which those men and women now in the service of our country will want and expect to return. We may rest assured that they will not want to come back to a church which has not been attempting, throughout its entire program, to have its members realize that they must do much more than give lip service to the principle for which these men and women believe they are fighting.

One way in which our churches can meet this challenge is to hold a Vacation Church School this summer. No one is so naive as to believe that such a project by itself will accomplish our purpose, but it is one means which can contribute toward the goal.

This is true particularly when we realize that a three-week school provides more teaching time than does a regular Church School which meets only on Sundays for one hour over a period of several months. Then, too, the fact that a Vacation School meets daily rather than weekly means that there is a greater carry-over, on the part of the pupils, between sessions and enables us to do a more effective piece of work in a shorter period of time.

Your parish may lack the leadership which is required to plan for and carry on a Vacation Church School. Neither do all parishes have funds available for such a project. Perhaps you are fortunate enough to possess both, but you are not sure how to go about the procedure, the kind of curriculum which would provide the most satisfactory results, or there may be other problems which are obstacles to holding a Vacation Church School in your parish this summer. The Vacation Church School Committee of the Department of Christian Education stands ready to help you solve your problems, and answer your questions. Call on them—they want to help!

WALLACE M. PENNEPACKER.

NOTICE TO THE CLERGY

Confirmation certificates, signed by Bishop Hart, may be secured in advance of Confirmation Service by making request to the Rev. Charles H. Long, Secretary to the Bishop.

ST. MARGARET'S HOUSE

At St. Margaret's House, 5419 Germantown Avenue, Eastertide Quiet Day, Tuesday, May 2nd: Holy Eucharist, 8:30 A. M.; Retreat closes 3:15 P. M.; Conductor, Rev. Edmund B. Wood.

Ascensiontide Saturday Quiet Evening, from 4:30 to 9:00 P. M., May 20th: Conductor, Rev. Louis A. Haselmayer, Jr., Ph.D.

Please register early—Victor 4612.

AN OPPORTUNITY

I want to make an appeal—not for money—but for men, who would be willing to make some sacrifice of time and effort in doing a real missionary job at the Eastern State Penitentiary.

We have there a Choral Eucharist every Sunday morning at 9 o'clock. At least it used to be choral, but just now, for various reasons, our music has dropped to its very lowest ebb in many years.

We need an organist and about eight or ten men who can sing—but they do not have to be trained singers. This will help to make our service more worshipful and devotional from the musical standpoint, and I know this will help to attract more of the men in the institution to the service. I am sure, if the men see that you are interested enough to come and give your time and voice to help in the service, it will have a real effect upon their interest and devotion. There is not a finer piece of work that you can do. Because of the hour it will not interfere with your attendance at your parish church. Our service starts at about 9:10 and ends not later than 10:05.

If this appeal arouses any interest, and I can't think of any more important missionary opportunity, you can contact me by phone—Ogontz 1268-J, after 6 P. M., any day, or write me at 502 West Avenue, Jenkintown.

ALFRED M. SMITH,
City Mission Chaplain at the Eastern State Penitentiary.

SAVE THIS DATE — Sunday afternoon, May 21st, at 4 P. M. — The Presentation Service of the Lenten Offering will be held on the grounds of the Episcopal Academy.

In the Diocese

Old Christ Church receives a legacy of $10,000 for its endowment fund and $1,500 for a memorial window from the estate of Mrs. Charlotte VanCourt Carter, who died about a year ago.

Rev. J. Aubrey Cragg, Rector of All Saints Church, Crescentville, has a car make regular trips with designated stops to pick up persons for Sunday School and church services.

The young men of the Church of the Epiphany, Sherwood, keep in repair 1,200 Prayer Books, Hymnals and Bibles used in the parish. They also deliver the parish paper.

At Calvary Church, Conshohocken, on March 5th, two new memorials were dedicated: a wall tablet in memory of Mr. Reese P. Davis, more than fifty years a member of the Vestry, some time Accounting Warden, and Superintendent of the Sunday School; a processional cross in memory of Miss Margaret McFarland Lukens, a lifelong parishioner, and for six years National President of the Girls' Friendly Society.

The men and boys of St. Matthew's Church, Francisville, have decorated the parish house and remodeled the stage. Another project of the Brotherhood of St. Andrew in this parish is the building of altars for Church and Sunday School.

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The churches of Lansdowne, including St. John's, have been holding a series of six services for the Intermediate Departments of the Sunday Schools. The theme has been "Our Christian Sign Language," the leader, Miss Helen Tauger, a specialist in Christian Symbolism.

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The March issue of "Forward Today" features on its front page a picture from the Church School of the Church of the Epiphany, Germantown, illustrating a work project in connection with mission study.

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Dr. Charles W. Burr, formerly of the faculty of the Medical School, University of Pennsylvania, who died February 19th, left $10,000 to the Episcopal Academy.

Several of our parishes and clergy participated in "Brotherhood Week." The Men's Club of Christ Church entertained at supper the men of Keneseth Israel Synagogue, Baptist Temple, and the Universalist Church of the Messiah. Rev. E. Felix Kloman was host to the Jewish ministers of Philadelphia and their wives. Rev. Philip J. Steinmetz spoke in Temple Judea Synagogue on a Friday night, and on the following Sunday morning the Jewish congregation attended St. Paul's Church, Elkins Park, where he is Rector. Rev. John Robins Hart, Rector of the Valley Forge Chapel, delivered an address at the West Philadelphia Jewish Community Center.

In preparation for parish postwar planning, Bishop Hart has recommended that the clergy read Paul Hutchinson's "From Victory to Peace." He especially calls attention to the chapter entitled "When Johnny Comes Marching Home."

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The Church of the Holy Apostles, 21st and Christian Streets, was designated as "Ward Headquarters" in the Red Cross War Fund Drive.

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Members of the Brotherhood of St. Andrew from the Church of the Saviour, are on hand at the Philadelphia General Hospital on Sunday afternoons to aid wheel-chair patients to attend services in the hospital chapel.

TRENDS IN SUNDAY SCHOOL ENROLLMENTS

Protestant Episcopal Diocese of Pennsylvania

1939	25,856	18% Decrease
1940	24,775— 4% d.	
1941	23,674— 4.4% d.	
1942	21,159—10.6% d.	

Protestant Episcopal Church in U. S. A.

1939	492,554	17% Decrease
1940	472,694— 4% d.	
1941	444,423— 6% d.	
1942	409,087— 8% d.	

Presbyterian Church (U. S. A.)—Three Philadelphia Areas

1939 (To March, 1940)	64,165	12% Decrease
1940 (To March, 1941)	62,805— 2.05% d.	
1941 (To March, 1942)	60,871— 3% d.	
1942 (To March, 1943)	56,424— 7% d.	

Baptist—North and Philadelphia Associations

1939	28,643	4% Increase
1940	24,692—13.8% d.	
1941 (Advance Campaign)	30,750—24% inc.	
1942	29,821— 3% d.	

Lutheran (Ministerium of Pennsylvania)—600 Churches

1939	130,922	10% Decrease
1940	129,430— 1% d.	
1941	125,508— 3% d.	
1942	117,329— 6.05% d.	

Methodist—Philadelphia Conference

1939	95,961	13.6% Decrease
1940 (To March, 1941)	92,941— 3.1% d.	
1941 (To March, 1942)	88,118— 5.1% d.	
1942 (To March, 1943)	82,913— 6% d.	

Evangelical-Reformed—Philadelphia Synod

1939	18,211	5.8% Decrease
1940		
1941	18,018	
1942	16,963— 5.8%	

Children in Public Schools of Philadelphia

1939	263,223	9% Decrease
1940	258,624— 1.7% d.	
1941	251,295— 2.8% d.	
1942	238,845— 5% d.	

Children (4 to 16 years) in U. S.
Percentage of decrease for same three years—2.3% decrease.

Figures assembled by REV. J. WESLEY TWELVES, *Rector, Epiphany, Germantown.*

THE CHURCH HOUSE WILL BE CLOSED ON GOOD FRIDAY, APRIL 7th

St. Peter's Church in the Great Valley

By The Rev. J. Jarden Guenther

"Bi-Centenary" is a word rarely permissible of use in this relatively young nation. But when any institution — religious or secular — can point to nearly half a century more of usefulness it commands immediate attention. St. Peter's Church in the Great Valley is this year celebrating the two hundredth anniversary of the erection of the present stone building, but the founding of the parish goes back to the earliest years of the eighteenth century.

In preparation for the observance of this anniversary two friends of the parish, Mr. and Mrs. George P. Orr, of Berwyn, have offered to restore the colonial interior, which was altered and "modernized" at various times. By autumn, when "Annual Day" will be held, it is expected that many other friends will have contributed to the "Bi-Centennial Fund" and thus have made possible many needed improvements.

"St. Peter's in the Great Valley." The very name turns back the pages of history to the days when Indians lived in and near that section of our country which they called "The Great Valley," running westward from Valley Forge, with the old "Swede's Ford" Road on the South and the Yellow Springs Road on the North. When the Welsh came to establish their "Barony" they translated "Great Valley" into their own language and called part of their holdings "Trudruffrin" (Tredyffrin). Where once only the Indians lived and, later, where a few scattered houses marked the beginnings of colonization, today well kept farms and attractive estates are to be found up and down what we know as the Chester Valley.

A history of the Church, by Harold Donaldson Eberlein and Cortlandt Van Dyke Hubbard, is about to be published by the Parish Historical Association. When the book comes from the printers there will be presented, in most readable form, carefully documented, a story of high adventure and noble attainment. Herein will be found a record of brave men and valiant women who, in the early seventeen hundreds, built a little log church, where they might worship, in which they might receive the Sacraments and where their children might enjoy the blessings of religion.

According to the authors of the history, in the year 1700 the Bishop of London, Dr. Compton, sent the Rev. Evan Evans to Philadelphia to succeed to the rectorship of Christ Church, left vacant by the death of the Rev. Thomas Clayton. The Rev. Mr. Evans was Welsh—as his name suggests—and he took an active interest in the welfare of his fellow-countrymen, devoting as much time as he could spare from his duties at Christ Church to visit the people and conduct the religious services. In 1702 the Venerable Society for the Propagation of the Gospel in Foreign (sic) Parts sent the Rev. George Keith and the Rev. John Talbot to study the religious life of the Colony. The Rev. Mr. Keith had been a prominent Friend in Pennsylvania but returned to England to become a minister of the Anglican Church. These two men rendered a very real service to the resident rectors and missionaries in those early days.

The earliest history of St. Peter's is associated with that of St. David's, Radnor, the two parishes having the services of the same minister for many years. In 1714 the Rev. John Clubb was the first missionary regularly assigned to them. In 1737 the Rev. William Currie began a rectorship which lasted until 1785.

To a layman, David E. Seaboldt, the parish owes much. Mr. Seaboldt for the past eight years has acted as Lay Reader, superintended the work of the Sunday School and directed the activities of the young people.

On December 1, 1943, the Rev. J. Jarden Guenther, S.T.M., became the Minister-in-charge and the work of restoration was started under the direction of R. Brognard Okie, an outstanding authority on colonial church architecture.

The present Vestry includes, besides Mr. Haughton and Mr. Seaboldt, W. Lester Higgins, Rector's Warden; Walter B. Farra, Secretary; Spencer Ervin, Clarence M. Favinger, Harry Hartshorne, Henry H. Schenck, Jr., Lt. Reginald G. Stanford, Jr., C. Eugene Whisler and J. Gilmore Wilson.

A CHAPLAIN'S LETTER

"When we left the States my unit was separated into two different ships. We had three Chaplains aboard: the transport Chaplain, a colored Chaplain and myself. Since I was the only priest aboard I was approached by the Roman Catholics, as well as Greek Orthodox, Lutherans, Presbyterians and naturally by our own to have Mass every Sunday. This I intended to do anyway, but I was delighted to have them ask for it. My portable altar, given to me by our Army and Navy Commission, was put by mistake on the other ship, so I had to improvise an altar. I therefore contacted the steward of our ship and was furnished with a bridge table, a table cloth, saucer for patten, and a glass for chalice. No candlesticks were available, so I took two whiskey bottles. Had the carpenter of the ship make a cross for me. As the Captain said, concerning the bottles, 'Make the devil serve the Lord.'

"After I arrived over here we stopped at Camp ———. I was the only Chaplain there—so I served my own unit and its patients and all the other troops. On Sundays I had three services — Holy Communion and two general services. I cannot give you the attendance at the general services, but this much I can say: The Church of the Saviour could not seat them. On Fridays I held Jewish services. During the week, before the concerts (stage shows) or movies, I led the community singing.

"A few months later I was transferred to my present unit which had been without a Chaplain for some months. There again I was the only Chaplain; therefore it was my privilege to serve all the units. I found a very fertile field. I was on the go from 8 o'clock in the morning until 10 or 11 at night, visiting the men at their locations for consultations; sit and talk, distribute to them stationery and small games when available, and when we got our projector we showed movies. On Sundays I held five services—Holy Communion and four general services. At the Holy Communion I had many natives, who are members of the Church of England, attend. They also remained for the general service. Before the sermon and at the closing of the service they would sing hymns in their native tongue. This service was put

through the loop so that all men who could not attend any of the services could hear it at their positions. These natives are deeply religious and the finest churchmen I have ever seen anywhere. They literally put us to shame.

"Since then I traveled thousands of miles by air and by seas, visiting some of my units, taking with me the motion picture projector. Last spring I was at one place for five weeks; during that time we had two fairly clear days. The rest of the time the rain came down in torrents. The streams were very high and swift so we could not bathe in them. Thus for our daily bath we used to stand under the eaves of our tent and bathe with rain water.

"At present we are located in what one might call a veritable paradise. On Sundays I have eight or nine services, starting at 7:45 A. M. with Holy Communion and on with general services—and sermons until 7:30 P. M. On Wednesdays, Feast and Saint Days I have Holy Communion. The services I mentioned are well attended. Anyone who says that the American soldier is not religious is sadly mistaken. Here is one of the many instances I could quote to you. Quite some time ago during one of my services, I mentioned that if I can be of any help to anyone, whether they are of my unit or not, I should be happy to do so. The following night a man walked three miles to see me. I advised him as well as I could. A couple of weeks later he came by and said, 'I am leaving tomorrow so I stopped by to say good-bye and thank you for what you have done for me.' Mind you, he is not a church man. I do not even know what faith he embraces. Such actions on the part of the men give me more satisfaction than all the material wealth in the world—a spiritual satisfaction.

"In addition to the above activities I had several baptisms and one officer and a sergeant confirmed. Since then the officer has returned home to benefit others from his experiences. Lately I had a letter from him informing me that his wife is also being confirmed by Bishop Stoney.

"CAPT. MENICOS N. MENICON,
"Ch-C, U. S. A."

EDITOR'S NOTE—Chaplain Menicon is canonically resident in this Diocese, having been ordained in 1932 by Bishop Taitt.

WAR COMMISSION DIRECTOR RESIGNS

After a year's service in the Diocesan War Commission, the Rev. John C. Roak has found it necessary to resign in order to give full time to his parish. The vestry of Gloria Dei showed a fine spirit in releasing Mr. Roak for this year's work in order to assist the diocese in its effort to be of greater service both to our own men and women in the Armed Forces and to those from outside of our diocese who are stationed in and near Philadelphia. Mr. Roak was immediately elected a member of the War Commission. The Executive Committee is now making plans to secure someone in Mr. Roak's place to carry on the work.

COMBINED CONFIRMATION

A service that is new to most of us was tried at St. Peter's Church, Third and Pine Streets, on February 27th, when that parish and Old Christ Church combined for Confirmation. Bishop McClelland, of Easton, Md., officiated and confirmed eighteen candidates from Christ Church and fifteen from St. Peter's. He was assisted by Rev. E. Felix Kloman and Rev. Frederick W. Blatz, their respective rectors.

Although these are two of the oldest parishes in the diocese this experiment shows that they are still young in spirit and outlook. In such a large diocese as Pennsylvania united confirmations would considerably lighten the very heavy schedule of the Bishop.

The men at a camp started gathering for Sunday service at 10 A.M. Some spied the camera man and started across the street to see what was going on, but they returned and went to church with some 400 others.

Woman's Auxiliary

MRS. OLIVER J. HART, *Editor*
MRS. J. EARLE STOCKTON, *Chairman*

—

President's Message

May the glorious promises that Easter brings fill your hearts with joy and thanksgiving.

It is trite to say that one of the greatest responsibilities that the women of the Church have is the care and teaching of the children, but it is necessary from time to time to remind ourselves of the obvious. I hope, therefore, that everyone has read the article on "The Church and Crime Prevention" by the Rev. Thomas Meryweather in the February issue of THE CHURCH NEWS; if not, don't fail to do so, as it has been reprinted and can be obtained at the Church House, 202 South 19th Street. The suggestions made therein show us in a very practical way what we can do for our children and young people in these perilous times. Find out what the need is in your community and how you can co-operate with your rector and other parish groups. Our Woman's Auxiliary groups can help also in the Church School and stimulate interest in vacation schools.

It was gratifying when I paid a visit to the Chapel at the Navy Yard recently, to see St. Paul's Chapel looking so beautiful. Last winter when Mrs. Davis, head of the War Service Committee, and I found that the Altar was not finished, we suggested that the women of the Episcopal Church might like to have the opportunity of completing it, and so feel that they had a share in the work of the Chapel, which means so much in the life of the Navy Yard. The enthusiastic response of the women made possible the purchase of the canopy, frontal, cross, candlesticks and vases.

The War Service Committee is supplying the Chaplains with several hundred copies of each issue of the Forward Movement booklets.

MARGARET PACKARD.

Junior Woman's Auxiliary

We are very pleased to welcome three new groups of the Junior Woman's Auxiliary: St. Giles, Stonehurst; St. Anne's, Willow Grove, and Crucifixion, South Philadelphia. All are in the 16-25 age range and they are very enthusiastic and interested, and we are hopeful that they will assume leadership and responsibility in the Woman's Auxiliary. They are planning to co-operate with the United Movement of the Church's Youth. The girls at Crucifixion are just organizing and we will have more news of their activities later. The group at St. Giles are about forty in number and plan to meet at the rectory twice a month for the purpose of study and sociability. They plan to visit shutins of the parish and take them the weekly Bulletin, and they plan to get names of new families in the community from the Real Estate Board so that the rector may contact the Episcopalians and other interested people. St. Anne's, Willow Grove, is having meetings Sunday evening preceded by a service in the church, and is planning a study of missions.

Miss Jane Shallcross, of St. Paul's, Overbrook, and formerly President of the Junior Woman's Auxiliary at St. John's, Cynwyd, has been appointed First Vice-Chairman for Christian Education.

There will be an important meeting of all Junior parish presidents and interested members for the discussion of future plans, the third week in April, at the Church Woman's Club. This will take the place of the regular sectional meeting. Mrs. William Shoch, Chairman, asks for your co-operation.

Remember two important dates: Sunday, May 7th, Corporate Communion in our respective parishes, and Wednesday, May 10th, the Annual Dinner.

"A Call to Service"

Exigencies of war having depleted service in all departments of the Episcopal Hospital, a call went forth through the Woman's Auxiliary and other channels for volunteers. The results have been such that the Hospital has been enabled to go forward.

In January of this year, for instance, Gray Ladies, Nurses' Aides, clerical workers, orderlies, ward aides, exclusive of canteen workers, totaled 3,780 volunteer hours a month! Imagine what a year of such service has contributed to the Hospital maintenance.

ST. PAUL'S CHAPEL,
Canopy, Super Frontal, and Altar Bro
Church of the L

Demands grow apace! More and more workers are a vital necessity!

Must you be trained? Do you require a uniform? No!

There are many "home keepers" needed, especially in the Harrison Memorial Home, to render just the services which you know best!

Willing hands and a desire to join this noble band of "Christian soldiers marching forward on the home front" make each one an eligible volunteer.

A card to Mrs. J. Hector McNeal, 220 South 16th Street, Philadelphia 2, will bring you any and all information.

Dept. of Christian Social Relations

The Woman's Auxiliary is the Auxiliary to the National Council. The Department of Christian Social Relations is one of the four Departments of the National Council. This sounds like a church primer, but it is written purposefully for those who are confused or question whether we are an extra-curriculum if not possibly a subversive group.

Our mission is to carry out the second directive of the Presiding Bishop's convention address — "Integration of Christian principles into the whole fabric of life."

We are responsible for the pro-

IA NAVY YARD
y the women of the Episcopal ylvania.

motion of the institutions in the diocese and the work of the War Commission through the Woman's Auxiliary. We have undertaken to present those aspects of the Forward in Service program which have social significance, namely, Family Life, Industrial and Racial Problems, and the Study of the Bases for Peace. Our conception of this work is to pioneer in all fields of life and educate all women of the diocese in order that Christian public opinion may be created. We urge delegates to work out in action the specific problems of their own communities.

You may ask, "How about money? Does it count on quota?" We answer that we believe that it is frustrating to be moved emotionally and not to give. Therefore we want every parish to contribute monthly, although we have no fixed budget to meet. Read our last year's annual financial report to see in what manner we give. In accord with Bishop Hart's desire to fulfill our diocesan obligations first, we try to find outlets for our gifts in the budget of the National Council as far as we are able.

Won't you see that your parish is represented? Come yourself every third Friday from 10:30 A. M. to 12 noon, at the Church House.

Wednesday at the Church House

Let us paint a word picture: A winter's morn; three inches of snow; no walks shoveled; a woman trudging along Walnut Street turns south on 19th Street and there joins a wide path made by many women's footsteps. This path abruptly ceases at a door. Why? This is "202"—the Church House—and the day is Wednesday, and on Wednesday snow does not keep church women at home. For on this day there is always a monthly meeting of one of the five Missionary Committees. Do you attend? If not put "Wednesday—Church House" on your calendar and come. The meeting starts at 10:30 A. M. and is full of reports and discussions with a special speaker bringing to the members vital information about the Church work in various parts of the world.

At noon the Devotional Committee has a meditation once a month in the Bishop's Chapel, and during Lent noonday prayers are led by the Bishop or one of the clergy. The lunch at 12:30 in the Supply Building is a period of real fellowship, where we see friends whom we do not often meet elsewhere in these busy days. Missing some, we hear that they are busy at the Episcopal Hospital; at parish auxiliaries; St. Stephen's Service Club or at various other places which need their special services today. Those busy in the Mission Shop and Supply join us. Here we hear someone say: "You are just the person I want to see. Could you or would you—?" They retire to a corner where they busily talk and later you see them smiling and you know "she could and she would." We are most grateful to Mrs. Breed, Mrs. Holt and Miss Tempest for their devoted, unselfish and continuous work in providing these delightful luncheons.

The Church House still seethes in the afternoon with important meetings of various committees, for all work of the Woman's Auxiliary is most carefully planned before it is put into developing action in the Diocese. The Auxiliary office buzzes! Here there is always work to be done and the office secretary welcomes volunteers. One woman is giving her services each Wednesday during Lent. One of the greatest contributions to the work is the fact that each woman is helped in her work because she knows that, from the smallest to the greatest activity, there is one who has a clear, comprehensive knowledge of the entire picture, guiding it all along the most successful channels. A truly remarkable person she is, our loved President, Mrs. Francis Packard.

The Supply Department

This year available material has been scarce, so we have been handicapped in keeping a varied supply of cut garments on hand for parish groups. So far we have been able to take care of the demand, although we were not always able to supply the kind of garments required.

The Russian War Relief, Inc. has appealed to this diocese to help them in distributing their cut garments, and we are glad to co-operate with them. Therefore, parishes that need more sewing can apply to us for this additional work.

United Thank Offering

The Spring Presentation of the Diocesan United Thank Offering will be held on Thursday, May 4th, at 10:30 A. M., at St. James' Church, 22nd and Walnut Streets. Bishop Hart will be the celebrant, and the Rev. Charles F. Ehly will preach.

We are now beginning a new Triennium. A good beginning means so much—it predicates a good ending. Let us bend every effort toward making the initial Offering of this Triennium the best on record. We cannot rest until every woman in every parish is contacted and given an opportunity to share. To do this calls for the best in each of us.

ANNUAL MEETING

Monday, May 29th — 11 A. M.

HOLY TRINITY PARISH HOUSE

217 South 20th Street

Luncheon 1 o'Clock

RECEPTION—CHURCH HOUSE, 202 South 19th Street

To Meet Mrs. Oliver J. Hart — 4 P. M.

CHURCH DOOR CANTEEN, JENKINTOWN, DOES A GRAND JOB!

Monday and Thursday it's orchestra dances, Tuesday it's palm reading, Wednesday it's victory, Friday it's games, Sunday it's lounging. This is the weekly program offered all service men and women at the Church Door Canteen in Jenkintown.

Last June the Rector of the Church of Our Saviour, Jenkintown, the Rev. Reginald Davis, the Wardens and Vestry granted some thirty-six business, social and church organizations in the community the privilege of using the two-story Parish House which had been closed due to the oil shortage. The Canteen was opened last July 5th and to date more than 7,000 service guests have been entertained there during its seven-month existence. It includes pool, ping-pong, a large, spacious lounge, snack bar, ballroom, library and writing room.

Among the many highlights are the orchestra dances, free hot suppers served nightly, free phone calls to anywhere in the United States, free photos and portrait sketches.

Various churches in the community are assigned nights in the week. The Quakers and Roman Catholics have very popular programs.

Under the supervision of Mrs. Howard E. Smith, General Chairman, and a communicant of the Church of Our Saviour, the Church Door Canteen can indeed be called one of the outstanding service canteens in the nation!

Navy relaxes in spacious lounge of Church Door Canteen, Jenkintown, Pa. P. S. Junior hostesses aid in relaxation program.

Clerical Changes

The Rev. William A. Thompson, formerly of the Diocese of Alabama, has been called to the rectorship of St. Paul, Aramingo.

* * *

Rev. John N. Peabody, formerly Curate at St. Paul's, Chestnut Hill, has transferred to the Diocese of Harrisburg to become Rector of St. Andrew's Church and Episcopal Chaplain at State College, Pa.

* * *

Rev. Theodore E. A. LeVan, formerly Curate at St. Luke's Church, Germantown, has accepted the call to become Rector of St. David's Church, Manayunk.

Rev. W. Oliver Bellis, formerly in charge of Advent Church, Kennett Square, St. John's Church, Kelton, and of St. John's Church, Concord, has resigned to become Rector of St. Barnabas' Church, Haddington.

* * *

Rev. Felix L. Cirlot, Th.D., of the Diocese of Newark, is now on the staff at St. Mark's Church, Philadelphia.

* * *

Rev. Elden B. Mowers, Vicar of the Church of the Holy Apostles, has accepted a call to the Rectorship of Zion Church and will begin his duties there the first Sunday after Easter.

IN THE DIOCESE

The Rev. Wilburn C. Kampbell, Executive Director of the Presiding Bishop's Committee on Laymen's work will be the guest speaker at a joint meeting of the men of the church, sponsored by the Brotherhood of St. Andrew and the Church Club on Friday, May 19th, 7:30 P. M., at the Episcopal Academy, Overbrook. Evening prayer will begin at 5:30, followed by supper. For reservation call Mr. John Goheen, president of the Church Club.

CONTENTS AND COMMENTS

(Continued from Page 2)

tion, he administered the Holy Communion to 355 sick people in their homes and in hospitals. In his "spare" time this amazing man serves on the Standing Committee of the Diocese and is Dean of the Convocation of Norristown. How does he do it? By the grace of God and early rising, we suspect.

—

Easter—We hope everyone will read Dr. Salmon's splendid Easter article. The editors are very grateful to him for his kindness in writing for this, the most important issue of the magazine.

—

Genius or Barbers—Apropos of the article on Roland S. Morris, a reader has written to say that he thinks the Chancellor is our first citizen and, along with Mr. Pepper and Mr. Houston, our most valuable Churchman. He adds, "The last time I saw him, he, like Newton, needed his hair cut and his pants pressed, which is one count in what you say about his being a philosopher." But it takes more than that to make a philosopher! G. C.

Christ's Healing Power Now

By The Rev. Alfred M. Price, D.D.

One of our great human problems is that of sickness and suffering. On the basis of my experience in being called upon to deal with a multitude of cases of every manner and kind of sickness, I offer it as my judgment that if America needs any one thing today, it desperately needs the cooling balm and the healing grace of Jesus Christ. We need to have our nerves quieted if your bodies and minds are to be healed and if health is to characterize our life today. It ought to be obvious at this late date that our salvation as a people cannot be achieved wholly by scientific invention or by political and social planning, however well conceived. Fundamentally our salvation lies where it has always reposed, in coming into the waters of God and drinking our fill to the end that we may find peace and rest unto our souls, and with it that calm and poise without which we can never be strong and effective.

Many are finding in religious faith today a power to help the sick. Jesus Christ frequently referred to Himself as a physician and often in the New Testament we are told "He healed many." We can see Him with a vast throng of people surrounding Him. There He stands tall, strong, vigorous, with the electric power of mighty physical, mental and moral health emanating from His personality. His voice clear as a bell and vibrant with truth rings out over the multitude. The people listen as in the hush of a great awe. They are in the presence of immortal power and they know it. Here is a Man through whom the tides of the Infinite were flowing, and the people were conscious of that power. The Bible tells us that when He had finished speaking, the crowd rushed upon Him and "sought to touch Him, and there went power out of Him and healed them all."

Is it not possible that the same healing power is available today no less than in the long ago, to those who completely put their lives, mind, soul and body under the influence of Jesus Christ? Is He not called with great merit the Great Physician? If this power is still operative—and we see no reason for assuming that it is not—it would mean that any man today who completely opens himself to the influence of the spiritual Christ would straightaway clear a channel within himself through which this divine power might flow.

There are broken bodies and broken homes, a broken Church and a broken world. Our Lord is working in the broad human field to make broken things whole. The miracle of healing the broken happens whenever through faith and the sharing of God's plan, the energies of divine life are liberated.

Bishop Brent, in his fine sensitiveness to spiritual values, said, "He who waves away the healing power of Christ as belonging only to early New Testament times is not preaching the whole Gospel. God is not the last resort in sickness, He is the first."

What we need to realize is that not our physical but our spiritual nature is the dominant part of us. It is the monarch that holds sway over the rest of us.

Psychological healing, as it were, goes half way. Spiritual healing goes the whole way and all the way. And it goes hand in hand with all true science. Spiritual healing through prayer is based on as immutable laws of the universe as is electricity or the radio or airplane.

But we should never overlook the fact that the chief end of religion

(Turn to Page 14)

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C. N.

MAN POWER vs. BUILDINGS

A Working Memorial

Bishop Hart says: "If only we had part of the money which has been put into buildings to put into men! Some parishes have large plants which are expensive to heat, insure and repair and at the same time are only able to pay a minimum salary to their rector. How much better it would be if they had a very simple plant to maintain and could afford to give their rector an adequate salary!"

The increase of the Fund for the Endowment of the Episcopate will lessen the assessment on each parish and help each parish to give to its clergyman an adequate salary. The following form should be used in making a will:

CLIP

I give to the Protestant Episcopal Church in the Diocese of Pennsylvania the sum of $ to be added to the principal of The Fund for the Endowment of the Episcopate in said Diocese.

SECRETARY'S NOTES

The question is often asked why certain institutions in the Diocese do not appear in the budget. One answer is that the institution may not have conformed with Canon 28:

SECTION I—*Diocesan Institutions*

1. Every Society, Institution, or other Organization for Missions, for Education, or for Social Service, in order to be recognized as Diocesan, must first obtain the approval of the Executive Council.

2. Any Organization, for which the Convention of the Diocese authorizes appropriations, must comply with the following regulations:

(*a*) It must conform to the requirements of Canon XVI;

(*b*) It must make a report to each Annual Convention as required by the Standing Resolution of the Convention;

(*c*) It shall submit to the Executive Council a full account of receipts and disbursements, and bind itself, as condition for receiving such aid, not to make special appeals to the public for the support of its work without the consent of the Executive Council;

(*d*) It shall furnish to the Treasurer of the Diocese, at least annually, a list of all contributions for its current expenses received from members of Parishes who furnish the name of the Parish to which such contributions are to be credited and such contributions shall be credited to the apportionment of such Parishes respectively;

(*e*) It shall have at least one member of one of the Departments of the Executive Council on its Board;

(*f*) It must be a non-parochial Institution for work within the Diocese, under the control of managers, a majority of whom are members of this Church, and must recognize the spiritual authority of the Bishop of the Diocese.

3. The names of all Organizations conforming to the requirements of this Section shall be entered on a list to be kept in the Executive Office of the Diocese, and such list shall be published in the annual Journal. No Organization whose name is not on the list shall be recognized as having the endorsement of the Diocese. If any Organization whose name is now on said list, or may hereafter be placed there, shall have so changed, or shall hereafter so change its Charter or By-Laws as to sever its necessary connection with and subjection to the Doctrine, Discipline and Worship of this Church, the name thereof shall be removed from the list of Organizations having the endorsement of the Diocese.

Should any Organization in this Diocese, which has acquired property as an Institution of the Protestant Episcopal Church, attempt, by Amendment of its Charter or otherwise, to divert such property to other uses, the facts shall be reported to the Executive Council and to the Chancellor for appropriate action.

—

Bishop Hart has been elected an Honorary Canon of the Cathedral in Washington, D. C.

—

The Bishop has arranged for the ordination to the diaconate of Henry B. Getz and William S. Anthony at St. Paul's Church, Chestnut Hill, on Sunday morning, May 7th. The Trinitytide ordinations will be held at Grace Church, Mt. Airy, Saturday morning, June 3rd, at 10 o'clock.

—

The Diocesan Convention of 1925 accepted a program that the minimum salaries of our missionaries (term vicar is used today) should be increased to $2,400. The goal was not reached but it is hoped that the Convention, to be held in May, will approve a revised schedule of clerical salaries.

—

The Executive Committee of the Executive Council is making recommendation that the first ten thousand dollars or part thereof be set aside, after the 1944 Budget is met, to be for the reduction of mortgages on mission property following the plan of matching amounts raised by the mission congregation. It was necessary to omit this item from the 1944 Budget in order to give a larger sum to the National Council.

—

An Assyrian imposter has been operating along the Eastern Seaboard. He is known as Father Emanuel or Immanuel. Also, a Polish priest by the name of Plozki is trying to form a congregation in Philadelphia. According to the Rev. J. P. Panfil these men should be questioned before being encouraged.

(Continued on Next Page)

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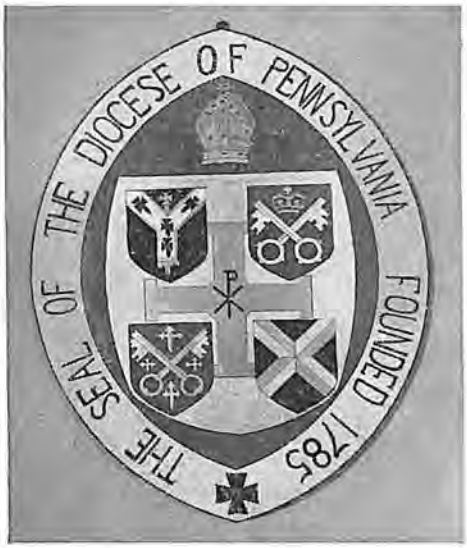
PROPOSED SEAL FOR THE DIOCESE OF PENNSYLVANIA

The present seal was adopted by the Convention May, 1906, and the proposed seal was prepared by Francis A. Pocock, Collegeville, Pa.

The proposed coat of arms answers all questions as to the origin and authority of the Protestant Episcopal Church.



Explanation:

The Labarum—The first three letters of the name of Christ (the center of all things).

The Shield of the Kingdom of Jerusalem—Here the Church was founded and spread through all the world.

The Shields of Canterbury, York, Peterborough, and Bath and Wells, the Bishops of which Sees consecrated William White to be the first Bishop of Pennsylvania.

The Mitre—Is that of an Anglican Bishop, used by each of these Bishops.

FESTIVAL SERVICE G. F. S.

Sunday, April the 23rd, at 3 P. M., the Annual Festival Service of the Society will be held at the Chapel of the Mediator, 51st and Spruce Streets. The Rector, Rev. John H. A. Bomberger, will be the speaker.

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During this year the Society in the United States is asked to raise $2000.00 to be used for scholarships for training Negro women for Church work among their own people.

Lenten box work will be sent to St. Mary's-on-the-Mountain, Sewanee, Tenn., consisting of necessities and comforts for the people of the hills.

The Diocese also contributes six scholarships of $50.00 each every year for the education of children at All Saints' School, Bontoc, P. I., now, of course, temporarily in abeyance because of Japanese occupation, but we must have our scholarships ready to forward at once when peace is restored in the Islands and our school may again be opened.

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EDITOR'S NOTE OF APOLOGY: On Page 7 of the March issue of THE CHURCH NEWS the picture of the flag dedication at St. Mark's, Frankford, the name of Signalman David P. Fauvelle, R. N., was omitted by error of the printer.

SECRETARY'S NOTES

(Continued from Preceding Page)

During the month of May the Rt. Rev. George A. Beecher, of Nebraska, will assist Bishop Hart in the diocese. The Rt. Rev. William P. Remington, of Eastern Oregon, will assist May 28th and June 4th.

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The Good Friday Offering for the Jerusalem and the East Mission is authorized by General Convention as a "Special" and does not apply on the quota. The Presiding Bishop asks American Churchmen to give generously to the Good Friday Offering, the better to uphold the hands of the Bishop in Jerusalem and of his American comrade, the Rev. Charles T. Bridgeman, S.T.D., Residentiary Canon of St. George's Cathedral, Jerusalem, and Archdeacon of Syria and the Lebanon.

—

THE CHURCH NEWS will return to a former plan of publishing a convention issue which will be a combination of the May and June issues. October will be the first fall number.

CHARLES H. LONG,
Secretary of the Diocese and Secretary to the Bishop.

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CHRIST'S HEALING POWER

(Continued from Page 11)

is that we may know God, from Whom all health and healing come.

Frequently the question is asked of those who believe in and practice spiritual healing, does it really work? Do you actually heal people?

Physical healing is frequently manifested through such spiritual ministration. Successes have been notable and of many types. Space will permit of but one incident from my personal experience.

Late one night a physician telephoned and asked me to come to an address where he had a patient suffering from a nervous and physical breakdown. The doctor said, "I think this man needs some of your kind of medicine. Our patient needs a deep peace and a power beyond himself to which he may cling for the strength which he does not have in himself." I will confess I scarcely knew what to do, but I did not need to know, for when one wants with all his heart to have God's help he gets it, and I found myself quoting various passages of Scripture such as the 23rd Psalm. Presently the man turned to me, with his haunting, desperate eyes seeming to search the depths of my soul. I never had anybody look into my inmost mind as he did, as he said, "Can Jesus Christ do anything for a man like me, or is it all just religious talk and bunk?" I replied, "If you trust Him like a little child, relaxing and resting upon Him, He will give peace and healing to your mind and body." He said as simply as a child, "Help me, Christ," as he lay back upon the bed, where almost before I knew it he went off to sleep like a baby. He continued that trust in God, and he had a wise and skillful medical man who helped him. That was five years ago. Today he is the efficient head of an important educational institution. Ask a man like that if there is healing power in religious faith. He knows. The secret is in sincere faith and surrender of will, to put your life with all of its problems in God's hands. That will give a superb all-rightness to your life, endowing you with that calm philosophy by which men know truly that "all things work together for good to those who love God."

—

(EDITOR'S NOTE—Dr. Price conducts a healing service every Thursday at 12:30 at St. Stephen's Church, 10th Street below Market, of which he is Rector.)

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WANTED—Male Organist-Choir Director for a small well established City Parish. Volunteer mixed voiced choir, some boys, good organ, moderate stipend. Advise experience, references. Write C. N.—Church News—202 South 19th Street.

WANTED TO BUY—A chest of drawers for use in Sacristy, to contain Altar Linen, Hangings, etc. Write stating size and price to Box D, Church News Office, 202 S. 19th Street, Philadelphia 3, Pa.

WANTED — MIMEOGRAPH MACHINE. If there is any one who knows where a worthy Chapel may obtain a used Mimeograph Machine it will be sincerely appreciated. Write the Rev. M. W. Davis, 119 East Barnard Street, West Chester, Pa., or call the office of The Church News.

S. O. S.— STENOGRAPHER for Forward in Service office, Monday, Wednesday and Friday. This is truly an S. O. S. Call me at Spruce 6650. J. Jarden Guenther.

IN MEMORIAM

Carl E. Grammer, S.T.D.

Dr. Grammer died at his home in Summit, N. J., Friday, March 17th, at 5 A. M., in his eighty-fifth year. He is survived by his wife, Mary Page Grammer, and three daughters, Mrs. Donald Torrey, Mrs. Harry Croyder and Miss Mary Page Grammer. Burial services were held at St. Stephen's Church on Tuesday, March 21st, 3 P. M. Interment was private.

Dr. Grammer was a leader among the liberals, a prominent and influential force in Church and community life throughout the years of his ministry in the Diocese of Pennsylvania. Born in Smyrna, Del., he obtained his A.B. degree from Johns Hopkins in 1880, and was graduated from the Virginia Theological Seminary in 1884. In 1885 he received his S.T.D. degree from Trinity College, Connecticut. His first charge was at Hancock, Md., from 1884 to 1887. In the latter year he became Rector of the Church of the Epiphany, Walnut Hills, Cincinnati, Ohio, and subsequently served as Professor of Church History at Virginia Theological Seminary. From 1898 to 1905 he was Rector of Christ Church, Norfolk, Va., and on October 1, 1905, he came to Philadelphia as Rector of St. Stephen's.

Prior to coming to Philadelphia Dr. Grammer was Deputy to General Conventions from the Diocese of Virginia, and also a Deputy from Pennsylvania to the 1907 and 1910 Conventions. He was editor of the *Protestant Episcopal Review*. Dr. Grammer also served several terms as President of the Inter-Church Federation of Philadelphia.

He was President of the Evangelical Education Society which aides students for the ministry and prepares and distributes evangelical literature. He prepared the Bohlen Lectures for 1928, entitled "Things That Remain," and has written numerous pamphlets and special articles. Mrs. Grammer before her marriage was Mary W. Page, a member of a prominent Virginia family.

Harriet Browne

In the passing of Harriet Browne, the late President of our Woman's Auxiliary, on January 18th, we in the Church of the Advocate, have lost a most loyal member and faithful fellow laborer.

She was one of our oldest communicants, yet, despite her advanced years, was a marvel of activity.

Her lovable disposition, her gracious presence, her true piety, and her devotion and zeal for the Lord's work in our Church and our own parish, endeared her to all who knew her. We shall, indeed, miss her.

May God's eternal love and peace abide with her in the Great Beyond.

WOMAN'S AUXILIARY,
CHURCH OF THE ADVOCATE.
Lidie M. Renouf, *Secretary.*

Nicholas L. Moon

On December 27th occurred the death of Nicholas L. Moon, Accounting Warden of All Saints' Church, Norristown.

In his passing to the larger life, All Saints' Church lost a valiant member, and the Vestry a loyal friend. Since 1913 he was a Vestryman, and for over twenty years was Treasurer and Accounting Warden.

His judgments in handling the obligations of the parish were such as to keep it in good standing with the business community.

Mr. Moon was a loyal Churchman and a consistent Christian. He was always in his accustomed place, most of the time twice on Sunday, regardless of the weather, unless prevented by sickness. He had a rule of life born out of reverence for his Lord.

We thank God for his life and example amongst us. Lord, grant him light and rest, peace and joy in Paradise, in the presence of Christ.

Our hearts go out to his family in their hour of sorrow.

George Dale, Jr., *Clerk of Vestry.*

D. Frank Wilcox

D. Frank Wilcox, Lay Reader, St. Barnabas, Kensington, died suddenly on March 14th at his home, 6338 Greene Street, Germantown. Mr. Wilcox was 51 years of age and is survived by his wife, Elma Taylor, and one daughter, Mrs. Arno Zimmerman, and four brothers, Dr. Thomas L. Wilcox, of Chestnut Hill; the Rev. Albert E. Wilcox, Rector, Holy Comforter, Aronimink, Pa.; the Rev. Stanley V. Wilcox, Rector, St. Paul's Church, Chester, Pa.; Mr. Walter E. Wilcox, Lansdale, Pa. Burial services were conducted by the Rev. W. Hamilton Aulenbach, the Rt. Rev. Oliver James Hart and the Rev. Charles H. Long, at Christ and St. Michael, Germantown, on Friday, March 17th, at 2:30 P. M.

Frank W. Brady

Resolution Adopted by the Vestry of Grace Church

Whereas, the Heavenly Father in his infinite wisdom, has chosen to take from our midst Frank W. Brady, a servant of the Lord, a Christian gentleman, and an ever gracious and considerate friend, and

Whereas, in the death of Frank W. Brady, Grace Church has lost one who, in the words of Saint Paul, was 'kindly affectioned . . . with brotherly love . . . not slothful in business . . . fervent in spirit . . . given to hospitality'' . . . and

Whereas, Frank W. Brady with such qualities and in recognition of his good counsel and understanding was elected to the Vestry in 1942 and served thereon with diligence as a member of its Build-

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ings and Grounds Committee, and was the leader of the Ushers Committee, an energetic member of the Men's Club, and an active participant in other activities and organizations of the Church; now be it

Resolved, that the members of the Vestry of Grace Church, with recognition of the great loss sustained, adopt this Minute in tribute to the life and work of Frank W. Brady and in appreciation of his manifold and generous contributions to his beloved parish.

Certified from the Minutes of the Vestry of Grace Church, Mt. Airy.

SILENT SANCTUARIES

"Let us keep our silent sanctuaries: for in them the eternal perspectives are preserved." So wrote the wise French Christian, Sénacour.

In the Book of Job there is a question as old as humanity: Canst thou by searching find out God? From the dawn of history men have been seeking a Something Without to satisfy the longing of a Something Within. In the forty-sixth Psalm God, Himself, tells us how He may be found: Be still, and know that I am God.

How strange all this sounds to western ears! How few have learned to shut out the noises of the world and, in the ensuing silence, find God standing at the threshold of the soul.

How much we need "eternal perspectives" in our age of confusion. Indeed, all too many doubt that there are any present values; a mere suggestion of eternal verities brings a smile of superior wisdom. Nevertheless, all divine and never-changing realities are with us if we are willing to follow the example of Jesus, Who found them in the midnight silence of the mountain-top and in the stillness of the lake-side dawn. Now, as ever, the stars still tell us of the wonder and glory of God and the eastern light still brings us His promise of a new and better day.

No matter who we are, no matter where we are, we can keep our own "silent sanctuaries" and in them find the Everlasting God and the full meaning of life—here and now—as revealed in Jesus Christ.—J. J. G.

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RETREAT ASSOCIATION

A Retreat for the Clergy will be held from Monday afternoon, June 19th, until Thursday morning at Holiday House, Sellersville, and the Association again expresses its appreciation of the cordial cooperation of the Rev. E. Frank Salmon and the Vestry of Holy Trinity Church.

The Conductor will be the Rev. William H. Dunphy, Associate Rector of St. Mark's Church.

Plans are also being made for a series of Quiet Days and Week-end Retreats for laymen to be held after Lent.

The regular Retreat for the Clergy will be held at Holiday House from Monday afternoon, September 11th, until Thursday morning.

J. JARDEN GUENTHER, *Secretary.*

CHILDREN

THE Children's Aid Society of Pennsylvania, incorporated 60 years ago, is one of the largest agencies caring for homeless, neglected and destitute children deprived of the care of their own parents. County offices under the direction of local committees have been established in various counties.

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